Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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APR 10 1945

The Seminary Singers

First row, left to right—Harris, Rosenblad, Taylor, Murphree, Dr. Houghton, Ryan, Heilbrun, Riddle.
Second row—Kennedy, Van Ornum, Gemmell, Wright, Groves, White, Scott, Crawford.
Third row—Rhodes, Lavely, Bean, Wood, Cook, Allen, Bigler, Elford.
Fourth row—Cargo, Simmer, Martin, Ackley, McNabb, Eshelman, Sievers, Huber.

APRIL 4 1945

FOUNDED 1823

MR. EDITOR!

Readers Write

★

Presbyterian Pickets

"An editorial in ZIONS HERALD for Mar. 7th, entitled 'Presbyterians Picket Universalists,' has been called to my attention by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, with the request that I investigate and report on the facts in this almost incredible incident.

"It now seems clear that, though such an affair did occur, in which certain individuals did pass out literature defamatory to Universalists and Unitarians in front of the Church of Our Father (Unitarian-Universalist) in this city, along with an announcement of the sermon on 'Testing Universalism' to be given that evening by Rev. Albert J. Lindsey, at the Immanuel Presbyterian Church, of which he is pastor, these were neither 'a group of Presbyterians in Detroit,' as your journal reported, nor in any wise officially related to this church. Though himself a staunch Presbyterian defender of Christian orthodoxy as he sees it, and in many respects frankly critical of the Federal Council of Churches, Rev. Lindsey has assured me that the literature handed out that Sunday did not come from his own church or group. Accordingly, those who did this scurrilous bit of publicizing should not have been described in your editorial as 'Presbyterians who were among those who forced the Federal Council of Churches to refuse admission to the Universalists into membership' in that body.

"In all fairness to the Presbyterians, therefore, this statement should be given space in your columns. For obviously, regardless of the source of your information, 'Presbyterians Picket Universalists' was an unfair report of an altogether unfortunate incident."

Very sincerely yours,
(Rev.) T. T. BRUMBAUGH, Exec. Secy.,
The Detroit Council of Churches

Bigotry

"As a reader of ZIONS HERALD for many years, and in appreciation of your continuance of the best in Bishop Hartman's spirit and writings, I send this line to express some dissent from your criticism of the articles by Dr. Harold E. Fey in the *Christian Century*.

"I hardly feel that your answer to Dr. Boicourt's letter which you generously publish in full Mar. 7th, is adequate. Your objection seems to lie in the use or abuse of the Fey articles which may come from some readers. But is not that a risk to which every writer on any subject, especially one that is controversial, must cheerfully expose himself?

"Personally I cannot see how any reader with any measure of intelligence can regard them as an attack on the Roman Catholic Church. When the series began I thought they might be so construed, but as I read on I came to regard them as a commendation of the amazing efficiency of Roman Catholic organization. Perhaps the title 'Can Catholicism Win America?' had a belligerent suggestion, but I am not sure Dr. Fey is responsible for that title. In any case I cannot recall in years of reading on the Roman Catholic question any series more heavily freighted with impartiality and good will than this series.

"Of course our Roman Catholic friends are often so hypersensitive that everything except excessive eulogy is regarded as issuing from ill will and bigotry, but we will never teach them a better way except by writing articles as factual and as fair as this. They may not want the amazing excellency of their high ecclesiastical efficiency reported and may prefer to pose as mere exponents of primitive simplicity, but that is no reason why it should not be exposed, especially when done with such remarkable absence of bigotry and partisanship as has been the case in these articles. . . ."

(Rev.) W. W. T. DUNCAN,
Columbia Station, Ohio

91 Years of Z. H.

"I should like to know whether anyone has had access to ZIONS HERALD longer than I have. When I was born, ninety-one years ago, the HERALD was in my father's family, and so continued long after I left the home. When I was in college and theological school, 1871 to 1878, I had access to the HERALD in the reading rooms of those institutions. When I joined the New England Conference in 1879, I was a subscriber to the HERALD, and have so continued during the sixty-six years since then."

(Rev.) AUSTIN H. HERRICK,
Brockton, Mass.

Conscription

"The Rev. G. Edgar Folk's article 'Conscription' is good as far as it goes, but in my judgment it doesn't go far enough. . . .

"But Brother Folk forgot to say 'we did not try cooperation.'

"In the judgment of this writer, if the United States had signed up with the other fifty-four nations that joined the League of Nations and had cooperated with those nations, this present war never would have been.

"When Woodrow Wilson brought home from Europe that most wonderful document, he asked Congress to sign up with the other nations of the world (for all the bigger nations of the world had signed up to cooperate except two, and the United States was one of them). When the United States refused to become a party to the League of Nations, the President took the matter to the country. He shortly after was afflicted with paralysis, which soon caused his death, and he thereby became the greatest single casualty of the war.

"Christ told us something about a millstone. After Teapot Dome and some other scandals He hung that millstone around the neck of the repudiating party and buried it under an avalanche of its own immoral imbecility from which we pray, hope and expect there will never be a resurrection of that breed of politicians.

"This nation has learned a lesson, I hope, but at a terrific cost in blood and money.

"No individual or nation can slap the Almighty in the face and get away with it.

"Now we have Dumbarton Oaks, the successor to and not much different from the former League of Nations. Dumbarton Oaks is to be perfected so far as is humanly possible at the San Francisco Confe April. . . ."

(Rev.) S. G. I
Ro

"Permit me to add my testimony port of the article by John M. Swor in your issue of Mar. 7th. He stated kind of obedience fostered by milita ing 'is a temporary subjection of which often leads to greater diso when military pressure is removed.' a retired soldier why it was that of every five pedestrians who cr streets against traffic signals were uniform, and he replied that they much rigid discipline in camp th joyed in violating rules when they I have also noticed that about the sa portion of those violating the new this city which prohibit smoking cars and buses are men in uniform, it evident that neither Army nor Na pline makes good citizens."

JOHN H. WHI
San Di

Spring Tour of Semin Singers

Under the direction of Dr. Ja Houghton, the Seminary Singers of University School of Theology have nation-wide recognition. The organiz composed of young men preparing Christian ministry, and is unique in

JAMES R. HOUGHTON

sical world. The group has sung be last four sessions of the General Co

The Singers will leave Boston on morning, Apr. 8th, and will return day, the 20th.

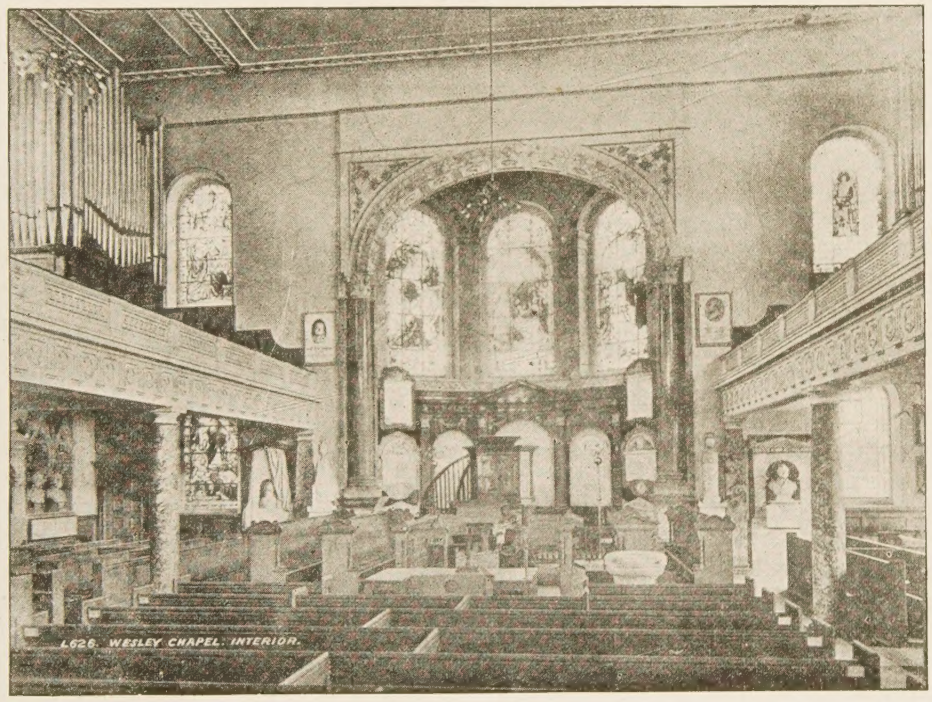
Because of the nature of its work, fice of Defense Transportation has in no objection to the organization' tour. The singers will take their m song to the following Methodist c Schenectady, N. Y., First Church, A Syracuse, N. Y., Centenary, Apr. 9th; N. Y., Asbury-Delaware, Apr. 10th land, O., Epworth-Euclid, Apr. 1 troit, Mich., St. Mark's, Apr. 12t Ridge, Ill., First Church, Apr. 13th ford, Ill., Court St., Apr. 15th; Fin Howard Church, Apr. 16th; Akron, Church, Apr. 17th; Youngstown, O. Apr. 18th; Albany, N. Y., Trinity, A

Are Well-Equipped Churches Well Used?

WILLIAM H. CHEESMAN

: Methodist Church is not a liturgical church, but it ; rituals. Its founder, John Wesley, "in commending inday Service to our societies in America," as quoted : Discipline (1944, par. 1902), stated his belief that : is no liturgy in the world, either in ancient or rn language, which breathes more of a solid, scrip- rational piety than the Common Prayer of the :h of England. And though the main of it was com- considerably more than two hundred years ago, yet : language of it not only pure, but strong and ele- in the highest degree." Our Discipline contains suffi- of the ritual he lauds to meet the needs of Method- oday.

:hitecturally our church buildings are being more nore constructed and remodeled to provide the kind nctuary with h Wesley :amiliar and ı, as a good chman, he have so well . Instead of choolmaster's placed cen- on the plat- of buildings : had to be on Sundays imitive meet- houses, we ıow reverting ıe churchlike al placement ıe altar, or 's Table, sur- nted by the em of Chris- y—the cross ith the pulpit e side, for the on, balanced at the other side by the lectern, for the uct of the earlier part of the service.



though we are adopting the beautiful churchly ar- ement of the chancel, many of our congregations thus ically equipped do not fully realize the importance s proper uses. Some members, however, who would to have their services more in keeping with the new pment, hesitate to make any drastic change for fear ossible opposition by "conservative" elements in the regation.

may be thought inappropriate to compare the chan- vith a dining table set for a formal occasion—when y of the guests must watch the hostess to know which or spoon to use. In both cases, however, a little pre- ıary inquiry or reading would solve problems that rwise would make only for awkwardness on the part hose present." Just as there is a proper table etiquette ı formal dinner, so it may be said there is a certain rum to be oberved in the use of the chancel.

me members unwittingly describe "our new chancel" ıving a divided pulpit. "Divided" is an inappropriate term for a church, physically or spiritually. What we really have is not a divided pulpit, but a unified chancel, with the central altar and the pulpit on one side and the lectern on the other; the choristers, half of them facing the other half and not the congregation. The altar, about which all else is grouped, is surmounted by the cross "in which we glory." All can understand that this symbol should hold the place of honor and reverence in the middle of the chancel, where before, during, and after the sermon, it can be seen by all and its meaning contemplated. Such a place of eminence is reminiscent of the holy of holies in the temple at Jerusalem.

The church of which the writer is a member built a new sanctuary about three years ago, and for one month before the formal consecration services the congregation, without publishing the intention, worshiped there so as to become accustomed to the new arrangements. In that period, to emphasize the continuing importance of the pulpit in its changed position, the pastor, the Rev. G. G. Oliver, preached from the lectern, announcing that he was reserving the pulpit for first use by the bishop on the day the new edifice was to be consecrated. This had the very good effect in that church of reserving the pulpit exclusively for the minister and thus of preserving for it the respect which is its due.

In many remodeled or new churches having the central altar and cross this proper respect for the pulpit is either unknown or ignored, as has been noted in visiting a number of our churches thus equipped. Instead of speaking from the lectern, one layman stood in the pulpit. Still more inappropriate was the use of the pulpit by a soloist of the choir.

Four observances of a decent decorum might well be brought to the attention of congregations that are beginning to worship in a new environment after having been long accustomed to a central pulpit:

First, the pulpit should be reserved for occupancy by the minister—for the sermon, the closing prayer, and the benediction.

Second, all the earlier parts of the service should be conducted from the lectern, including the call to worship, the preliminary prayers, the responsive readings, and the announcements, whether by the minister or by

a layman. This incidentally will tend to discourage later announcements from the pulpit.

Third, the choir, half the choristers facing the other half, while singing its part of the service should face across the chancel rather than toward the congregation as if entertaining it; correspondingly, to support a soloist so facing, it is very appropriate for all the choristers to stand with him during special numbers.

Fourth, because of the essential importance of the declaration of faith, its effect on all who stand and make this declaration is heightened when choristers and ministers as well as the congregation face the cross. Because "at the name of Jesus every knee should bow," the choristers and the ministers can help the congregation at the profession of belief "in Jesus Christ his only son, our Lord" by inclining the head. Such a mark of reverence is much more than a mere form, and the head should be bowed at no other time during the declaration. Throughout the rest of the creed every posture should be erect while the whole congregation boldly asserts its faith and conviction.

In a discussion of this subject it is difficult to avoid the idea of formality, because on all formal occasions, including the Sunday morning worship service, certain forms are needed if all the congregation is to take part. When used as aids to devotion, however, these parts of the service are not empty forms any more than the Lord's Prayer is only a form, or the Apostles' Creed, or the sacraments of baptism and communion, or the reception of members, burial of the dead, or ordination services. To those who fail to enter into the spirit of the service, the singing of a hymn, the reading of the responsive selections, or praying in unison, either the Lord's Prayer or the general confession, may seem to be mere forms; but not to those who in a worshipful frame of mind and spirit are comforted and strengthened by these passages recited in unison and who come to love them.

Equally important to the spiritual enjoyment of the sanctuary with its "modernized" chancel is the order of worship. Paragraph 1901 of the Discipline urges that "all ministers and congregations make use of some one" of the four orders of worship provided. To satisfy the many spiritual needs and cravings of the numerous individuals who make up any congregation of worshipers some services should be informal, but that at least one service during the week should be more dignified and elaborate. By general custom this service is the one held on Sunday morning—either a single service, say at 11 o'clock, or on special occasions identical services arranged to care for larger congregations at 8, 9, and 11 o'clock, as at Easter, on Mother's Day, or on Christmas Sunday.

The simpler services—as on Sunday evening, afternoon vespers, or at mid-week—could well use Order of Worship II (par. 1904 in the Discipline), or Order III (par. 1905), which is somewhat similar but contains a prayer of confession to be said by all. The increasing number of communicants who want to take part in a service of worship—in which the sermon is only one part—will be bet-

My Church and I

Harold W. Ruopp

I am part of the church, one among many, but I am one.

I need the church for the development of the buried life within me, the church in turn needs me.

The church may be human in its organization, but it is divine in its purpose. That purpose is to point me towards God.

Participating in the privileges of the church, I shall also share in its responsibilities, taking it upon myself to carry my fair share of the load, not grudgingly but joyfully.

To the extent that I fail in my responsibility, the church fails; to the extent that I succeed, the church succeeds.

I shall not wait to be drafted for service to my church; I shall volunteer, saying, "Here am I, send me!"

I shall be loyal in my attendance, generous in my gifts, kind in my criticisms, creative in my suggestions, loving in my attitudes.

I shall give to my church my interest, my enthusiasm, my devotion—most of all, myself.

ter served if Order I (par. 1903) is used every morning, in full and unannounced, as prescribed here a word to the minister: The prayer of confe not complete without the words of assurance, or of pardon (which in liturgical churches is the pron ment of absolution of sins confessed), though this e is omitted from Order III.

Worship, as Dr. Rall has so well expressed it *Christian Advocate,* Oct. 19, 1944, p. 27), "is the spir which a man bows before God when once he has ga true vision of what God is. Awe, reverence, hu penitence, trust, gratitude, joy, and adoration—th enter in." The orders of worship provided for the odist churches, when well conducted, are potent collective worship in the sanctuary.

Order I can be followed whether the congrega large or meets in a chapel seating no more than 40 but in either case the use of the unified chancel is fective as in the other. For the churches, particularly in ind centers and in cities to which nu of people are migrating, Orde especially appropriate, as many visitors, and prospective later bers, come from other commu Denominational lines mean ver to them, and if Methodism is tract and help them it can uti very effective aid in offering the ly elaborate order of worship (I more nearly like the services to many have been accustomed, eit former homes or as presented ov radio.

The Discipline provides in graphs 1903 and 1905 for a p sional and a recessional. This is effective aid to devotion and ence, especially when the churc a vested choir. In the proces the hymn is first heard approa from outside the chancel, the choristers appear, followed by the isters, the whole procession si the rest of the first stanza and the congregation risin singing when the second stanza is begun. In churches the recessional appropriately reverses this and the congregation is seated and bowed at the ning of the last stanza, so that the people are in a tude of devotion, as prescribed by the Discipline, c the benediction and the silent prayer that follows.

Based on his experience as chairman of the com on order of worship of his church, the writer would gest that pastors, other committees appointed fo work, music committees, and chairmen of official b study these orders of worship and then, as urged b Discipline, adopt some one of the first three, preferab the reasons here outlined, that numbered "I."

A word should here be said as to the occasional Order IV, "adapted from the Sunday Service of John ley." This is an elaborate service, suitable for such s occasions as New Years Sunday, Thanksgiving when a community or union service is held in a Me ist church, and, to give it the recognition it deserves, sunday, or Pentecost. This order requires more c preparation by the choir than any of the other thre its use on one or two occasions each year would m

dd to and increase interest in the worship program church.

: spiritual values of any order of worship are more realized when the choristers aid the congregation vely in carrying the service through without an-cement, "decently and in order."

Day of Prayer for China

day, April 15, is to be observed in Methodist and evangelical churches in America as a "Day of r for China." The request for prayer for China's e and China's future comes from the Chungking onary Association and the National *Christian* Coun- China—and has the endorsement of the Interna- Missionary Council and the Foreign *Missions Con-ce* of North America. It will be observed not only in rica and in Europe, but in all mission fields as well. hop W. Y. Chen, of the Methodist Church in China, ecretary of the National Christian Council, suggests prayer be made on April 15 for the following objec-

ray for *the people of China* who are engaged in a life death struggle for national rity, for the things that are to them, for freedom and cracy; they have given h, suffering innumerable ships and tragedies during ong war.

ray for *the unity of China,* he leaders of the different es: that they may seek the of God and the interests of people, and that they may on those fundamental is- that will bring peace to a and to the world.

ray for *President and Mad- Chiang Kai-shek:* that they be blest with health, wis- and spiritual strength, and they may be guided in efforts to lead the people through the darkness of days.

ray for *the United Nations' personnel* now in China: hey may be guided to do the right and to strengthen ond of friendship and goodwill between China and nations.

ray for *the Relief organizations:* that they may be guided and strengthened so that they may minister ople in need wisely as well as in a spirit of love and y.

ray for *the Church in China:* that its members may led with the spirit of God, leading to a higher and way of life, the way of our Lord Jesus Christ; thus ation will be called to repentance and to wait on the

ay for *the Methodist Church in China:* for its Bish- Kaung and Ward and other leaders and workers in pied China, that they may be given abundant bless- consolation and strength in trials, and the will to even those supposed to be our enemy; also for the nary Movement already under way in China that y be crowned with spiritual abundance.

ay for *the National Christian Council of China* in forts to develop greater unity in service among the churches, for spiritual uplift among the people, and for its special efforts among the new recruits among the Chinese troops."

Two Prayers for China

The Rev. Newton Chiang, leader of Chinese Christian youth and professor in Nanking Theological Seminary, offers the following prayer for use on April 15:

"O God, our loving Father: we glorify thy Holy Name among all peoples; and we sing praises unto thee in all nations.

"God, Father: we thank thee for the testimony of the missionary saints to China in all ages. We thank thee for those who in times of darkness kept the lamp of faith burning. We thank thee for great souls who saw visions of the larger truth. We thank thee for all preachers, teachers, evangelists, doctors and nurses who declare thy message with power. We thank thee for all true and acceptable services rendered unto thee.

"God, Father: in these difficult days we humbly beseech thee to bless all thy work and all thy servants for China and in China: in their distress, comfort them; in their perplexity, confirm them; in their suffering, strengthen them; in their loneliness, give them joy in thy comradeship; in times of darkness, give them vision to see beyond, and the certainty of thy sure hand.

"God, Father: grant thy grace to all who have responded to thy call. Give them wisdom to be thy witnesses that they may reflect thy spirit of self-sacrifice and humble service, so that, through their life and example in thee, many will accept thee in gladness and grow up in the blessing of thy fellowship.

"God, Father: we beseech thee to inspire youths of all nations to hear thee and dedicate themselves to thy service. Give them faith to expect great things from thee and give them vision to attempt great things for thee.

"God, Father: to all thy people, give thy heavenly grace. Pour upon us thy Holy Spirit that we may dare to live life with purpose in thee, that at all times we dare the un-charted voyage with thee.

"For all these we ask through Jesus Christ our Savior. Amen."

The following "Prayer for China in 1945" was prepared by Bishop Herbert Welch, formerly of China:

"O God, our Father, we thank thee that there is no near or far between thee and all thy children of every land. As our good earth turns, all alike come under thy light and thy love. Thy loving kindness is over all thy works. But sorrow and suffering come to some in larger and mysterious measure, and in this time of stress and anguish we lift our hearts in special prayer for our brothers and sisters in China.

"We praise thee for the degree of unity which they have won, for the fortitude and endurance they have shown; for the noble examples of Christian faith and Christian courage and a Christian love which, amid all temptations and struggles, strives to keep free from bitterness and hatred; for the high leadership of those in Church and

(Continued on page 217)

Accord

Claflin Keyes

So near God seems when springtime's beauty fills
The sunny valleys and the misty hills,
Where silvered trees from winter's sleep are waking,
Where early buds their close-shut seals are breaking,
Where from the blooming bush glad music trills,
So near God seems!

When day is done, while sun's bright chalice spills
Its fluent gold, a long cascade that thrills
The heart and leads it sourceward, earth forsaking,
So near God seems!

Each flower-fragrance gentle dew distills
As twilight deepens, and the cricket shrills
Its throbbing note of cheer now overtaking
Deep content in tender dark,—all making
Plain the peace and happiness God wills,
So near God seems!

Zions Herald

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They Communed and Questioned

It was an important discussion that "the two" were having as they went to Emmaus from the empty tomb. The description that Luke gives is, "And it came to pass, while they *communed and questioned together,* that Jesus drew near, and went with them."

It is in the midst of this good combination of questioning and fellowship that Jesus comes into our midst too. With the youthfulness of Jesus and his little band of disciples, there were many times when questions were raised. It is not fair to cast Thomas aside for questioning—he must have been constantly in the center of these discussions that the young men had, and after the death of Christ, his questioning mood certainly continued.

These "two," according to the record, did not know Jesus when first He joined them. It was not until they all met *in communion,* that they were aware of His presence.

This is a natural experience, for it indicates the preparation necessary before one really sees Jesus. The questioning mind is vital—but so is the communing mind. The church is built on that very basis: the fellowship of one mind with another is always essential to the making of a complete picture. Trying to grasp the great truth and satisfaction of Christianity on a self-made basis is impossible. We need the fellowship of other people who are in need; we need to have our minds constantly challenged and our spirits stirred if we are to see the Risen Lord. There is no point of final satisfaction for him who relates himself to the Nazarene!

"While they communed and questioned . . . Jesus drew near and went with them . . . !"

Apologia for Fish Stories

They were fine friends—all four of them—a took up the end of the railroad car to congre a friendly visit. The weather was spring-like did not take long for the mood of the outc dominate the conversation. It all started o nicely as a series of reminiscent chuckles ov fishing experiences; then the conversation g more specific proportions on the unusual as fishing—and of course—not more than five of this had elapsed until a *serious discussion sizes of the fish* dominated the sound waves whole car! One chap had his arms extended poses of illustration—another actually stood show how long one of his catches had been! ment followed—argument increased—and fin whole subject had to be changed to keep the f friends still within the holy bonds of friendsh

It reminded your editor of the way many think and talk about their religion. They ha difficulty so long as they reminisce about it; t get a hearing on their unusual experiences w but when they get to the dogmatic stage, t bound to run into trouble. As a matter of fac religionists have antagonized more people th have helped by insisting on their particular strations of religion. It is a mood that m watched—unlike fish-talk—it is not confined one season of the year—and that makes it all t treacherous. *Let us constantly witness by* rather than by thinking up emphatic means demonstration. The world is in need of som people who, in the normal procedures of lif cate that they are *super-people,* not by what t but by what they do!

Conference Gossip

We have heard a lot of gossip about the com sion of our Northeastern Western Conferen ticularly of the expected change in pastorates Cupcake, Little Bigtown, and St. Aubrey's Meadows! It seems that the Rev. Mr. Blank wanting to move for a number of years, but hi just would not hear of it—at least Mr. Blank about it in that manner. And then, Mrs. Lin too, and she says that her husband is due for a motion if any justice is left when we meet conference session.

Dr. Space says that he will not be able to in his major appointment any longer, bec people there just do not seem to appreciate al is doing. His lay-delegate, Mr. Pica, was i that they had plans made for a "steering co to guide the work of their next pastor, and lay-leader and official board had already their minds that they could run St. Aubrey more successfully if they were given such a

hold a minister in check. Mr. Pica said that his rience as a boys' club worker gave him a wealth aterial to guide any minister in his work with le.

ell—we could go on—we just wanted our readers now that we get all gossip here—and every bit we get we want to pass on to our readers so that may know what a thrilling time is in store for ybody when the fine people of the Northeastern tern Conference meet to plan the local program the building of the kingdom of God during the ing year.

Rhode Island Can Lead

bill taxing churches against sickness of any of r employees is being considered by the Legislature he State of Rhode Island. Religious News Service rts that the bill has already passed the House of resentatives and that it is now before the Senate. Christian Scientists are protesting the measure, the Council of Churches is considering a protest. Ve favor the bill! Church workers have no Social urity benefits, and hardly any of them are covered ny private insurance or pension plan. Church sal- s are low and, for the most part, far below the dard wage and salary scale. It is true that there is piritual motivation for people doing this sort of k, and also a great spiritual satisfaction—but it is d to pay rent, buy food, and clothing on spiritual sfaction.

pponents to the bill call it "paying tribute to the e." But is it that? It is an out and out insurance that every citizen of the nation is certainly en- d to enjoy. Because an individual works for the rch should be no reason for refusing him the social tection that is granted to his fellow-men.

Klan Feared by Labor

merican Labor Reports indicates a strong fear on part of organized labor that the Kuklux Klan lready at work on a plan of attack against Roman holic labor leaders. Philip Murray and George ny are being singled out by the Klan leaders from r headquarters in Atlanta, Ga., along with the ociation of Catholic Trade Unionists.

the Kuklux Klan, or any other group of fascist- ded bigots, is allowed to proceed in any plan of ck against people because of race, creed, or color, most certainly can expect Father Coughlinites and Christian Fronters to proceed against Protestants. must always match the other, if we follow this of "I chase you, you chase me" procedure.

low is the time for every Christian to stand his und. A Christian knows that he can have no part rganized bigotry; a Christian knows that his en- religious premise is made up of Jewish, Catholic, Protestant roots. A Christian, moreover, is per- ly well aware of the truth that the kingdom of God is not based on divisions, but is based on loving . . . "God with all thy heart . . . and thy neighbor as thyself."

Guard the Dikes!

The people of Delaware apparently are aware that an attempt is being made to foist a "little Dies Committee" on the state. They are organizing to fight it as a flagrant violation of civil rights.

A bill introduced into the General Assembly at Dover by Rep. Ralph S. Keenan, influential Wilmington Republican, would set up a three-man bureau to investigate the patriotism and religious beliefs of public and private school teachers and college professors.

If it were not satisfied that any particular teacher were a "proper person" it could recommend prompt dismissal.

Such a board would fit into the scheme of a Fascist State. It has no place in democratic America.

Before the people of Delaware is the horrible example of Martin Dies, to whom anything was unpatriotic which ran counter to his narrow, bigoted concepts.

As to religious belief, the Constitution guarantees complete freedom. There must be no religious qualification for employment in Delaware or elsewhere.

The organized teachers, the CIO and the Delaware Department of the Legion have pointed to the dangers in this bill.

Let the people and General Assembly of Delaware be warned.

They must not permit the dikes to be breached which guard the liberties of all of us.—Editorial, *The Philadelphia Record.*

If We Get More Than We Asked For?

Reports coming from Bishop Magee's office at Crusade for Christ headquarters, indicate that Easter offerings ought to put the financial aspect of the Crusade over the top. $23,799,000 now pledged, is a rather sure indication of success.

This brings up the question: what will be done with money in excess of the $25,000,000 asked for? The general budget committee must answer this question to the satisfaction of the Methodists who have loyally supported this great venture. Will it be spent at random? Will it be pro-rated to the various items in the budget? Or will it be invested as security for the many unknown needs of the postwar?

This editor votes for the latter idea. The money ought to be held until the smoke of battle clears and our executives have a less emotionalized view on where money should be spent. The reports from our foreign and domestic work indicate that no specific amount of money can now be named for reconstruction needs. If we get more than our $25,000,000, we are morally bound to hold that excess money until we can invest it carefully and with proper knowledge of the needs.

The Church School Lesson

WILLIAM G. CHANTER

International Uniform Lesson for April 15.

PIONEERS OF FAITH.—Genesis 12-50; Acts 7:2-18; Hebrews 11:8-27.

I. THE NATURE OF FAITH.

1. *Get thee out . . . into the land that I will show thee.*—Gen. 12:1.

Abraham's faith made an adventurer of him. Of course it did. True faith is always adventurous. Kipling, in the poem he calls "The Explorer," tells the story of a man who came to settle down for life. He settled down on the edge of cultivation, to be sure, but still inside the safety line. And then, one day, he heard a voice—

> a voice as bad as Conscience, rang interminable changes
> On one everlasting Whisper day and night repeated—so:
> 'Something hidden. Go and find it. Go and look behind the Ranges—
> 'Something lost behind the Ranges. Lost and waiting for you—Go!'

Faith is always a challenging conviction that beyond the seen and felt, beyond the here and now, beyond the mapped and the explored there is something great to be found and known. It always summons to a great adventure.

2. *And I will make of thee a great nation.*—Genesis 12:2.

Abraham's faith was adventurous, but like all great faith it was no mere adventure. Its call was to a great creative enterprise, and it meant first of all the remaking of Abraham. Faith brings a vision of a cause which makes all over again in its own grand image him who has eyes to see. The little individual self must go and in its place must rise up a Soldier of the King. True faith like that of Abraham is always a compelling vision of one's self as doing great things at all costs in the hands of God.

3. *And the Lord said unto Abram, Get thee out of thy country. . . .*—Genesis 12:1.
And he gave him no inheritance. . . .—Acts 7:5.
By faith he became a sojourner in the land of promise, as in a land not his own. . . .—Hebrews 11:9.

Thus Abraham's faith was sacrificial and unselfish. He gave up his country and became an exile. He gave up his clan, and that means for an Oriental a great loneliness. But he gave up more than that, he gave up his own family, and that meant the final sacrifice. Faith means leaving the known and familiar and safe in dedication to an ideal seen as more valuable than anything in the world besides, far more important than the individual who is called into its service. He who would find the life of faith must lose the life of self-satisfaction.

II. THE ORIGIN OF FAITH.

1. *Now the Lord said unto Abram. . . .*—Genesis 12:1.
By faith Abraham when he was called. . . .—Hebrews 11:8.

Faith is a gift of God, a stirring of the human heart and mind by a great Voice speaking with an authority which cannot be denied; an authority which the hearer recognizes as final, as divine if anything is divine. The heroes of faith in all ages have insisted upon that, and have found in that conviction their crowning joy, the capstone of their faith. Jesus, says the Epistle to the Hebrews, is the *Author* of our faith. It is not something which human minds have devised in moments of lofty aspiration, but is rooted in a great Fact in which God gives to man a clear manifestation of the one satisfying way of life, the one goal worth aiming at, the one cause worth en in, the one Kingdom which shall never pass away.

2. *So Abram went as the Lord had spoken unto him.*—Ge
By faith Abraham . . . obeyed. . . .—Hebrews. 11:8.

Faith is the expression of humanity's highest p There is in human nature something which can an respond to the heavenly vision, for man was crea God's own image, and however low it may burn the of the divine in him does not die. There is in him content with the merely material, a sense of sp frontiers.

We often hear our men on the fighting lines quo saying that what they are fighting for is a return to fortable homes, good food, the joys of courtship and riage. Sometimes this idea is quite crudely express that it almost sounds as though these men were w only a return to a sensual and materialistic paradise for all that it remains true that for most men the thing that would make life worth living is a life they can enjoy in freedom. Without that, the m comforts would have small attraction. Freedom is visible and intangible thing, but without it there life worth the living. Right down at the bottom human heart there is a great and unquenchable lo for a life which is more and greater than the enjoym material things. Call it what you will, the urge fo expression, the spirit of adventure, there it is, aw the call of God to arouse it to its noblest expression.

> So nigh is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, *Thou must,*
> The youth replies, *I can.*

III. THE GOAL OF FAITH.

In thee shall all the families of the earth be blessed.—Genes
For he looked for the city which hath the foundations, builder and maker is God.—Hebrews 11:10.

The value of a man's faith is judged by the ai which it dedicates him. What is he trying to do? program of action one which would naturally spring a faith in the God and Father of our Lord Jesus C Is it large enough for that? Or is it a neat, humdr fair with no touch of adventure about it, no air o aspiration which gives reality and power to the which are not seen? Honestly, now, is the progra which would be drawn up by one who had ca glimpse on his far horizon of the shining towers city of God?

A weaver boy in Scotland by faith gave his life work of opening Africa. By faith an English girl b a pioneer in the great work of saving life by skilfu ing. By faith an English shoe maker set out to eva India. By faith a clergyman of the Church of E who never had a parish of his own took instead the world. The pioneers of faith in times ancient and ern seek always a city whose builder and maker is

And these all . . . received not the promise, God having p some better thing concerning us, that apart from us, they not be made perfect.—Hebrews 11:39, 40.

LESSON FOR APRIL 22, "The Founding of the Natio

Suggestions for study and report.

1. What is the special value of Jethro's suggestion?—E 18:19-24. What is the importance in the life of a nati easy access to courts of law? Of speedy decision of cases higher courts of appeal?
2. What in the Ten Commandments is the relation of m ity and religion? What is the importance of this?

inchester Charged With Racism

Roy A. Sullivan

tizens of the Cheshire county of Winchester, N. H., have lived and worked together harmoniously in the olic and Protestant cooperative venture of a com- ity centre for several years, are trying to keep to a dle ground attitude in an endeavor to counteract a e of rumors, newspaper articles and other stories ch have tended to put the brand of racial antagonism he townspeople as the result of the possible purchase he Y. M. C. A. camp property at Forest Lake by a ch group of New York city for summer use by Negro white girls.

lectmen and other town officials, business men, and ordinary persons of the street, both men and women, resentful of some of the implications that have been particularly by persons outside the town. The people eneral are quick to cry "Put up or shut up," a challenge hose whom they term "exploiters," people and organ- ons from out of town, who are quick to fan the es of prejudice without knowing the real issues and ngs.

he issue arose early in February, when the Northamp- Mass., Y. M. C. A. announced negotiations for the of Camp Nonotuck, which they had conducted for e than 30 years. As a result of publicity and rumors n meetings held since that time, the writer recently t two afternoons interviewing more than a score of rested persons in order to get as true a picture as pos- from a Winchester standpoint.

'hen the Winchester people, and others who own erty at Forest Lake, heard of negotiations, they ar- ged conferences with the "Y" officials of the Massa- etts city, only to find out that the property had been red for sale to the Morningside Community Center, of New York, with a time limit set for taking up an on.

he Winchester people hold considerable resentment nst the Northampton Y. M. C. A. officials for not giv- them first opportunity to bid on the property, or at letting them know that it was the intention to dis- inue the camp and put it on the market. That this ht have been an error of judgment on the part of the men was admitted over the telephone to this writer past president of the association who was appointed erve as mediator to iron out any differences and ar- e a conference between the New York group and chester property owners so that no ill feeling would

volunteer committee of New Hampshire property ers was informed that if the New York group failed ake up the option, they might purchase at the same , $14,500, although the assessed valuation for the year was but $3,300.

he taxpayers at Forest Lake, almost to a person, felt the economic value of their property would depreci- f the Negroes came there, so they organized as "The chester, N. H., Associates," and secured pledges ng themselves and other townspeople to match the York price. At none of the meetings was the ques- raised of any feeling against the Negroes personally, discussions centered on the possible effect of real es- values, according to Clarence S. Walker, chairman of group. Mr. Walker and other members of the organ- group point to the fact that the Negroes have been pted in the community for the past three or more years at a camp in "Rabbit Hollow," known as the old Narramore farm, in another part of the town, with little if any discriminatory effects. It is the same New York organization and people who are expected to go to the Forest Lake camp if the deal is consummated.

The racial question came to fever heat, however, just before town meeting time, when rumors flew thick and fast as the result of one individual suggestion, at one of the meeting of the Winchester Associates, that the town might consider the purchase of the camp property for use as some form of war memorial, such as a public playground. This idea, while offered by one citizen in good faith, did not even reach the stage of discussion, according to the officials, but was carried into circulation quickly, with the result that newspapermen were beseiged with stories that the town might take some steps to take over the property by eminent domain. The three town selectmen, Hiram O. Bolton, Fred H. Ingham, and George F. Brown, quickly denied that they had even been approached on the question, and pointed out the difficulties and almost complete absurdity of such a step.

When the cries of racial antagonism arose, the Winchester group finally decided to withdraw from the picture and not even participate in any three way mediatory conference, in order to put a quietus to such rumors.

The people as a whole point to an example of outside agitation in the following story from the Greenfield, Mass., *Recorder-Gazette*. "At a meeting last week at the Weldon hotel, Greenfield, sponsored by the National Conference of Christians and Jews, Dr. Ralph S. Harlow, teacher of religious and social ethics at Smith College, in a plea to abolish racial intolerance and injustice, cited as an incident of race prejudice 'when Jim Robinson tried to buy a camp on a lake for underprivileged children, and met with extreme opposition and threats to burn the camp if any Negroes were found there.' Robinson is pastor of the Harlem Church associated with the Morningside camp for Negro boys and girls." They claim Prof. Harlow should have been more specific, and if he or Mr. Robinson meant the Forest Lake camp, they challenge them to produce any such letters written. The Associates deny any threats of any kind.

Another case of pouring oil on the racial flames from an outside viewpoint was cited by the Rev. John R. Gee, pastor of the Federated church, who told this reporter of

(Continued on page 222)

Day of Prayer for China

(Continued from page 213)

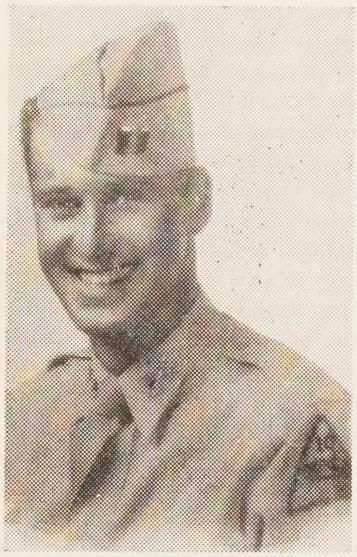
in State who have been led by thy Spirit in these days of agony and perplexity; and for the sympathy and the help which have gone from other lands.

"Bless thou the many hearts which are weary and heavy-laden, the homes that are broken; bless in thy mercy the churches that still labor to minister in the name of Christ to the bodies and the souls of their fellows. For the homeless and the hungry of China, for little children orphaned or lost, we ask thy loving care; for her youth we ask thy guidance and courage, and for those in places of responsibility we ask thy wisdom and thy strength.

"Prepare this great nation of China for the great days that are to come by the spread of the Gospel of Jesus Christ to all her people and to all their life. Speed the glad day of release—the day of freedom and justice and goodwill and peace, through Jesus Christ our Lord. Amen."

PERSONS

Captain Walton K. Holehouse, son of Mr. and Mrs. Harold Holehouse, active Methodists at Danielson, Conn., was killed in action somewhere in Germany, on Sunday, Mar. 4th. Captain Holehouse leaves his parents, his wife and one son, and a sister. Well known by the people of Danielson as



"Stretch," this news has had a tragic sadness for his many friends. His parents are both active in the New England Southern Conference—Mrs. Holehouse is Conference President of the W. S. C. S., and Mr. Holehouse is lay-delegate from the Danielson church. A memorial service for Captain Holehouse will be held at the Danielson church on Sunday, Apr. 8th. The Temple Choir, a men's group the young Captain had belonged to since its organization two years ago, will sing at the service.

President and Mrs. Daniel L. Marsh of Boston University gave a dinner last week at the Algonquin Club, Boston, in honor of Dr. T. L. Yuan, director of the National Library of Peiping since its reorganization in 1928, and chairman of the Executive Board of the Library Association of China. Dr. Yuan later addressed the "Friends of the Library" of Boston University at a general meeting held in the College of Liberal Arts Building. President Marsh announced at the dinner meeting that Dr. and Mrs. Chenery had subscribed $150,000 to the new College of Liberal Arts Building Fund, and that the library, which is to occupy the entire fifth floor of the new building, will be known as "The Chenery Library." Dr. and Mrs. Chenery have also given to the University their extensive Travel Museum, which will be held as auxiliary to the library.

Dr. Mearl P. Culver, district superintendent of the Minneapolis District of The Methodist Church, was unanimously elected president of Southwestern College, Winfield, Kan., at a special meeting of the board of trustees held in Hutchinson, Mar. 16th. He succeeds Dr. Charles E. Schofield, who resigned Dec. 1st to accept appointment as editor of adult publications of the Methodist church schools. The newly-elected president, after graduation from Albion College, Mich., studied at Drew Theological Seminary and earned his S. T. B. degree from Union Theological Seminary, his M. A. from Columbia University, and his Ph. D. from Yale.

The Rev. and Mrs. Henry W. Bock were honored on Saturday, Mar. 24th, by their parishioners at the Howard Avenue Church, Dorchester, Mass., on the occasion of their twenty-fifth wedding anniversary. A beautiful silver console set was given to Mr. and Mrs. Bock by the members of the congregation.

Dr. C. D. W. Hildebrand, professor of philosophy at DePauw University, Greencastle, Ind., has been elected to membership in a committee on Christian education by the National Methodist Conference on Christian Education. The work of the committee will be to formulate the principles of Christian education, to determine the educational tasks of the local church and conference boards, and to formulate a working plan to carry out the principles.

A student at Ohio Wesleyan University, Delaware, Ohio, this semester, is Francis Blasdell, who has lived most of his life in India, and has been twice around the world. The son of Methodist missionaries, Francis finished high school at Woodstock school in the mountains, left Bombay in January, arrived in Los Angeles in March, and entered Ohio Wesleyan shortly after. Also attending Ohio Wesleyan University are Margaret Pickett, daughter of Bishop Pickett of Bombay, and Mrs. Finley Worthington, both of whom went to Woodstock school.

Miss Kathrynne Emily Stasek, of Tallamook, Ore., will leave the United States shortly for India, where she will be united in marriage to the Rev. Marion L. Kum-

ler, Methodist missionary and member of the staff of Raewind Christian Institute in the Indian Punjab. Miss Stasek has been accepted as a missionary of the Board of Missions and Church Extension, and was commissioned as such at a special service conducted in New York City by Bishop Arthur J. Moore on Mar. 15th.

The Rev. Hoover Rupert, head of the Youth Department of the General Board of Education of The Methodist Chur be in the Boston Area next week. pert was formerly assistant pastor Mark's Church, Brookline, Mass., a make his headquarters there with Mrs. William R. Leslie during his v

Thomas Fowles Roberts, son of t and Mrs. George A. Roberts, mission the Methodist Church in Mutumbara ern Rhodesia, Africa, was killed in ac Mar. 6th, while serving with Gene ton's Third U. S. Army, according War Department. Thomas was one sons born to Mr. and Mrs. Roberts in on December 23, 1915, and it was that these boys were permitted to li helped stop the native custom of put twin infants to death. The other tw dor, is serving as a missionary in R Thomas leaves a widow, Ruth Rob Stevens Point, Wisconsin.

Marilyn Arline Otto was born o 17th at the Methodist Hospital in Br N. Y. She claims the Rev. and Mr Otto of Westhampton, L. I., as pare Rev. and Mrs. Charles S. Otto of Mass., as paternal grandparents, and dent Daniel L. Marsh of Boston, as ternal grandfather.

Bishop Fred P. Corson, resident Philadelphia Area, was the speaker Sunday services in Kirkpatrick Chap gers University, New Brunswick, N Mar. 25th.

Milwaukee (Wis.) Deaconess Ho ceived $5000 from the estate of Mrs. B. Boynton, to be used for the sup the Boyd Gymnasium of the home Boynton had given $1000 to this ho fore her death, and provided for th gift by an estate note which was by the court to be paid. Dr. Perry, fo years field secretary of the home, sponsible for the gift. The Milwauk coness Home is the largest one of th acter in Methodism, and at the pres is caring for more than 100 girls aw home.

A busy day for Mrs. Eleanor F was climaxed at Bennett College, Gre N. C., last week with a stirring ad the First Lady, who spoke on the nual homemaking institute program began Sunday, Mar. 18th and endec night, Mar. 23rd. Referring to the theme, "The Veteran Returns to H ily," Mrs. Roosevelt challenged Am be prepared to accept the veteran w monishing them not to seem tir urged starting foundations for peace the returning veteran will find the ready begun. Arriving in Greensb morning Mrs. Roosevelt was met by group of Greensboro citizens, and w the station to the home of Mrs. J Cone, chairman of the buildings and committee of the Bennett trustee Amidst colorful surroundings Mrs. spoke during the afternoon from th of Annie Merner Pfeiffer Chapel than 3,000 local public school child others who gathered in the quadra fore the chapel.

The Rev. V. C. Curtis, Columbu District Superintendent, has appoi Rev. Wm. B. Van Valkenburgh a pastor of the Chester Charge, Nort sippi Conference, effective Apr. 1st.

EVENTS

Morgan Memorial's Church of All Nations Boston lived up to its name on Palm Sun- when the Rev. Henry E. Helms re- ved into full membership twenty-five per- s among whom were representatives of ven different nationalities. In the group sixteen who were baptized, seven differ- nationalities were counted among whom re six Chinese.

A series of monthly discussion meetings ween ministers, rabbis, and labor union ders was launched in Albany, N. Y., with n Ramsay, field representative of the O's Steel Workers' Union, as principal aker. Intended to promote better under- nding between the church and labor, meetings have been arranged to dis- s points of difference, arising from mis- derstanding of each other's attitudes and ions.

Central Methodist Church, Phoenix, Ariz., beginning its celebration of its Diamond bilee by raising $200,000 in cash and dges as the initial step in a $300,000 build- program. Plans call for an entirely new urch plant in a new location. The con- gation oversubscribed the $200,000 goal Sunday, Mar. 18th. The additional 00,000 required will be raised from inter- ed friends during the year. The present npaign began Mar. 2nd when Bruce Bar- n, well-known author, addressed the rkers. Governor Sidney P. Osborn of Ari- na acted as honorary chairman of the npaign. Dr. Charles S. Kendall, formerly stor of Riverdale Methodist Church, oucester, Mass., is the minister.

Discussions of rural economic trends, prob- ns of the returning war veteran, and music the rural church will be important con- erations on the program for the DePauw ral Pastors' Conference, to be held on DePauw University campus, Greencastle, d., on Thursday, Apr. 5th. The inter- nominational conference, to which all rural stors are invited, is being conducted by university without charge as a service to churches. The main speaker for the oc- ion will be the Rev. Eugene Smathers of Lick, Tenn., who will speak on the sub- t, "I Work in the Cumberlands."

The Committee on Accepted Supply Pas- s of the New England Conference will et in the parlors at 72 Mt. Vernon St., ston, on Monday, Apr. 30th, at two lock, for the purpose of receiving appli- ions and interviewing persons who de- to be listed as accepted supply pastors. plications for listing may be secured from secretary of the committee, the Rev. nk Potter, 19 Cottage St., Cambridge, ss., or the chairman of the committee, Rev. John K. Montgomery, 62 East uantum St., No. Quincy, Mass., or at field office at the School of Theology. committee will also meet May 16th at o'clock at the seat of the Annual Con- ence. Since students of the School of eology who are members of conferences er in full connection or on trial are con- red acceptable as supply pastors, it will be unnecessary for such students to make application for listing as acceptable supply pastors unless they wish their name to appear on the list.

The schedule of speakers for April, of the New York Methodist Ministers Forum, which meets on Monday mornings at 11 o'clock, in the chapel at 150 5th Ave., is as follows: April 9, the religious editor of the *New York Daily Mirror,* "Religion and the Man on the Street"; April 16, Mrs. C. S. Deming, "Evangelism in Korea"; April 23, Frank S. Mead, editor of the *Christian Herald,* "Interdenominational Cooperation in the New Day"; April 30, last meeting of the year, inspirational message by Dr. J. L. Moldenhawer, pastor the First Presbyterian Church of New York City.

Meat-saving menus are a man's dish when the ten members of the Chefs' Club meet each week with Miss Dorothy Judd, Methodist deaconess in charge of the club at the West Side Community House, Cleveland, Ohio. Ten boys between nine and eleven years of age constitute the club's membership. They wear spotless chefs' caps and aprons as they learn to balance menus, cook individual dishes, and plan, prepare and serve complete meals. At present Miss Judd is teaching the luncheon unit of her breakfast-luncheon-dinner series.

PHILADELPHIA (RNS)—Greater control of jaundice, malaria, and typhus, is the result of experiments in which conscientious objectors have been serving as human "guinea pigs," according to reports received here from many parts of the world. Techniques of using DDT have been developed in tests performed on conscientious objectors. DDT is the powder that has halted or prevented epidemics of typhus.

According to a statement from Washington, the San Francisco Conference of the United Nations, meeting on Apr. 25th, will be attended by representatives of a number of countries populated by dark peoples, among them Ethiopia, Liberia, Haiti, Santo Domingo, Costa Rica, Cuba, Egypt, India and the Philippines. It is not yet known, however, to what extent the problems of dependent peoples will be included in the discussions. Meantime the National Association for the Advancement of Colored People has addressed to Secretary Stettinius a strong appeal, asking that the conference affirm the legal equality of the great racial groups of mankind, and that dependent peoples be accorded immediate voice in their governments, be protected in the ownership and use of their natural resources, and be given assurance of ultimate choice of full citizenship or political independence. To safeguard their rights the appeal calls for an international mandates commission.

With Our Writers

WILLIAM H. CHEESMAN, Arlington, Va.; layman, Clarendon Methodist Church.

HAROLD W. RUOPP, Chicago, Ill.; minister, Central Community Church of Chicago.

CLAFLIN KEYES, Newtonville, Mass.; poet.

ROY A. SULLIVAN, Keene, N. H.; telegraph and city editor, *Keene Evening Sentinel.*

MAEANNA CHESERTON-MANGLE, New York City; National Conference of Christians and Jews, Inc.

PERCY JEWETT BURRELL, Watertown, Mass.; layman, St. John's Methodist Church.

Crusade News

Speaking in the pulpit of Asbury-First Church, Rochester, N. Y., of which Rev. Weldon F. Crossland is pastor, Bishop G. Ashton Oldham of the Episcopal Diocese of Albany, N. Y., said: "You Methodists are a source of constant surprise and inspiration to us Episcopalians because of your remarkable generosity to world causes. Your great Crusade for Christ is a challenge to American Christendom. The achievement of your Asbury-First church in oversubscribing her quota of $10,250 in one morning service is an example. We wish you might all become Episcopalians!"

Word has come from Bishop Ivan Lee Holt of the St. Louis Area, that Missouri State Governor Phil M. Donnelly, who is a member of the Christian Church, became interested in Methodism's Crusade for Christ Relief and Reconstruction Fund campaign and wanted to make a contribution. From his office in Jefferson City, Governor Donnelly presented a check to Superintendent J. M. Shockley of the Lebanon District and the Rev. Vernon Becker, pastor of the Methodist church at Lebanon, Mo., which is the Governor's hometown.

Cash and pledges for the Crusade for Christ Relief and Reconstruction Fund totaled $23,799,000 by Mar. 28th, as reported by district superintendents to the Headquarters Office, it has been announced by Bishop J. Ralph Magee, director.

According to reports compiled from the district superintendents' report cards up to Mar. 30th, $9,875,829 had been paid in cash. Dr. Thomas B. Lugg, Crusade treasurer, had received $7,582,092 in cash up to Mar. 30th.

The church at Marlboro, Mass., previously reported as having raised $904 on a quota of $823, has increased its total to $941, of which nearly $600 is in cash.

The Rev. Paul Otto, pastor at Beach Methodist Church, Westhampton Beach, Long Island, N. Y., reports that his church has pledged $750 for the Crusade and has already paid $650 of that amount in cash.

CHURCHES THAT HAVE OVERSUBSCRIBED THEIR CRUSADE QUOTAS
(Additional)

	Objective	*Pledged*
Orland, Me.	$ 93	$ 115
Shirley, Me.	125	137
Houlton and Smyrna Mills, Me.	2454	2645
Dover-Foxcraft and Atkinson, Me.	798	800
Vanceboro, Me.	221	221
N. Sullivan, Ashville, E. Sullivan, Prospect Harbor, and Gouldsboro, Me.	360	380
Fort Fairfield, Me.	630	710
Monticello, Me.	199	200
Old Town, Alton, and Stillwater, Me.	1158	1225
Milo, Me.	532	600

Autobiography of a Plain Preacher

Raymond H. Huse

CHAPTER II—"THE CHURCH WITH THE POINTING HAND."

The various finials on church steeples have always fascinated me. The most common one in the New England of my boyhood was the weather vane. Thus did the practical Yankee combine adornment with utility.

The Methodist Church in Milton Mills, N. H., had a hand pointing skyward. The exquisite appropriateness of it and its artistic beauty were appealing.

To that church with the pointing hand, one rainy autumn night, went a widowed mother and her two boys—one eleven and one thirteen. It was Quarterly meeting and the presiding elder was to preach. That presiding elder was a character worthy of more than passing notice. Whenever I read of the shining face of Moses—I think of George W. Norris—not the senator but the elder. The first time I ever saw him I whispered to my mother—"What makes his face look like that?" She said—"Don't whisper in church." I learned later the secret of his shine. One of the Psalms accounts for it—*"They looked unto Him and were radiant and their faces were not ashamed."* He looked unto Jesus through years of glorious service! His quaint speech and understanding heart made Christianity practical and glad for many little churches among the New Hampshire hills. Then when his lips could no longer frame words, he spelled s-h-i-n-e and went to the land of glory to "outshine the sun."

His sermon that October night, of which I am writing, was on Ezekiel's vision of the waters that came from the sanctuary—and because of what followed, I have thought there seemed a providential appropriateness to text and sermon.

On the table before the pulpit was a white bowl like those we find now in the ten cent store—that was the baptismal font and no elegant baptistry could be more sacred in my memory or more beautiful.

My brother and I were baptized by the presiding elder, in the name of the Father and the Son and the Holy Ghost. Then we were received by the pastor into the membership of the church. Incidentally I had my first lesson in Methodist polity. The pastor could not baptize me because he was a supply preacher and unordained—on the other hand it was the pastor's prerogative to receive me into the membership of the church. The plan has been changed somewhat since that day, but it took two ministers to attend to my case that long to be remembered night.

After the service we stood around a bit awkwardly. There was no rush to greet us the way there would have been if the town drunkard had been in my place. We were only children. Did we understand what we were doing?

Then a tall man with kindly eyes and white beard came to me—clasped my little hands in his big ones and said—"How do you do, Brother?" I grew by inches right away! I belonged, I was one of the brethren. Those were the days when Methodists each other, "Brother." I have never th him for what he did for me that Perhaps God will give me an oppor to do so in the land of dreams come In the meantime, whenever I see a h little lad knocking timidly at the c door or pressing into the Christian I toward the Christian ministry, I try t on to him the blessing Brother Butler to me.

The church with the pointing hand much to me. We were different from of the churches, I knew. We were old ioned in the way that sunshine and s time are old fashioned; and mother lov Christ love. And as so often is the cas church was the lengthening shadow man. Brother Shaw was full of music his childhood. Before his conversion young man in those pre-radio day could sing without a false note a hu different songs to the accompaniment faithful violin. Then one night he ac the challenge to go to a Methodist class ing, and as he would say—"that nig devil lost him." Sometime during the ing he leaped to his feet and shouted— bound for the Kingdom, who wants with me?" Two men joined him. T it over afterward he was wont to s was a crooked stick, but the Lord st ened me out. He stripped me and c me, he emptied me and filled me and a man of me."

He was in his middle fifties when I him best. His hair and his patriarchal were frosted o'er. His hands were harc

WHAT NEXT IN THE CRUSADE?

The financial phase of the Crusade for Christ will have reached its peak by Easter. Many churches have already met their quotas. Everywhere pastors and laymen are asking, "What Next?"

The answer is clear: *Church School Enrollment and Attendance*

The General Conference designated 1946 for Evangelism, 1947 for Stewardship, and the entire quadrennium for increasing church school enrollment and attendance.

No better preparation can be made for the year of Evangelism than to increase the attendance in all our church schools during the remainder of 1945.

Study your situation! Make your own plans for advance! For literature *on this phase of the Crusade* write

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810 Broadway, Nashville 2, Tennessee
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h toil, but his voice had lost none of its m.

o hear him sing— "Remember there is edemption beyond the cold walls of the e," would take the heart out of you; le his song, "The Glory in my Soul," ight all the angels near.

ot only could he sing, but he had the of exhortation. He could transform a day afternoon prayer meeting in the old olhouse into a mount of transfiguration. personality fixed the direction and at- prere of the entire church.

ometimes we got a spell of modernism tried to have things different. We ted a choir instead of Brother Shaw's ing. Some of our pastors wanted to ch Sunday evening instead of having an rmal prayer-meeting. Many folks thought ought to be quieter, but time writes the l epitaph and I have come to feel that her Shaw was right. Choirs cannot take place of heartfelt congregational singing. Sunday evening services were preached death and as A. J. Hough, the Poet acher of Vermont, says—

"Bring back the Amen Corner
We never voted it out,
There is nothing that scares the devil
Like a good old Methodist shout.
Bring back, Oh ye people,—
All the have lost,
The faith, the fire, the abandon—
Of a blessed Pentecost."

Religion at Work

Maeanna Cheserton-Mangle

comin' yet, for a' that, that man to man, warld o'er, shall brothers be for a' ."—*Robert Burns.*

osie Quiroga is lame; but she has a heart gold. She grew old in the service of an tocratic family in Southern California, at last was pensioned. Time dragged vily for Rose, after this, so she offered to for a little boy of pre-school age while mother was at work in a nearby airplane ory. The second day little Howard ught Georgie and his sister, whose her also did defense work. Rosie hadn't gained for *three* youngsters, but there was ething so appealing in the eyes of the little Negro kiddies that she couldn't refuse them. That was only the beginning. Today Rosie, born and bred in the Catholic tradition of old Mexico, is mothering sixteen children: Catholic, Protestant and Jew; Negroes and white—and one Indian! She gives them lunch, puts them to nap in the afternoon, and sometimes keeps them for the night when emergencies keep the parents at work. Upon these occasions Rosie even "hears" their prayers.

"I was an hungered and ye gave me meat. . . ."

Getting A Kick out of Life

William L. Stidger

Some of these little pieces about getting a kick out of life, will have to do with quotations and startling discoveries in books which I find, for they also give me a wollop which often shakes my sluggish soul awake.

Recently I have been reading a book entitled "The Shape of Books to Come," by J. Donald Adams, published by The Viking Press. It is an honest, straightforward attempt to analyze the writing of this century; to see where it has failed; and to prophesy the trends that future writing will take after the war.

This Adams sounds like a preacher, but he is an intelligent, hard-boiled journalist, and, therefore, his words have a deeper meaning when he says:

"Literature is turning now toward *affirmation*" ("Accentuate the positive; eliminate the negative; and don't mess with Mister In-Between.") Don't blame Mr. Adams for that quotation from a popular Radio song. I added that. But I feel certain that he would not be offended by my tying up that song with his statement.

He also says that the spirit which produced a Hitler and a Tojo was not confined exclusively to these two leaders, but that that spirit was the product of an age which had thrown God, the Bible and spiritual truth overboard: "They were the products of a spiritual bankruptcy which many among ourselves have declared, and against which we have still to wage unceasing battle."

Then he adds: "The literature of disillusionment and despair, in which the novel was the most widely effective instrument during the past quarter century, contributed much to the breaking down of those values and put nothing in their place. Our young writers came not merely to question the meaning of such abstractions as *love, honor, patriotism,* and every other manifestation of the spirit, which in itself was a good and healthy thing; they came actively to distrust and to reject the qualities themselves."

Then Mr. Adams bangs us with this vigorous statement: "We know that unless we set the values of the spirit beside and above the material comforts that we crave, we might better have bowed our heads to the new Order of the Nazis."

I got a real kick out of that spiritual, Christian word from a journalist.

Then, to make sure that we get what he means, he quotes our New England interpreter, Van Wyck Brooks. Here is what Mr. Adams says in that connection: "The greatest writers (and I add *preachers*) have been lovers of mankind, lovers of life. I believe with Van Wyck Brooks that 'this mood of health, will, courage, faith in human nature, is the dominant mood in the history of literature' and that 'writers will always return to it as water always rises to the level of its source.'"

Chaplains and the Postwar

Percy Jewett Burrell

During the past year, President Roosevelt, in a letter addressed to a church denomination, then conducting a crusade in the interests of World Peace, spoke of "the world-wide determination of free men that we shall not only defeat the evil things we fight against, but win the good things we are fighting for."

Looking toward the fulfilment of the latter positive aim, churches of various denominations have both announced and advanced plans for present and future action. In addition, we have read and heard about what the churches should and can do for the returning service men. That the Church can help immeasurably in this respect is beyond question.

On the other hand, one may well ask what the returning servicemen can do for the church with which he is affiliated. And in this regard, I am prompted to ask, cannot there be initiated under some organized representative religious body, a movement that will embrace the men and the women with church affiliation who have been in the war service of their country at home or abroad? Let such an organization be akin to the American Legion and other national war veteran associations—one that will pro-

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mote not only the civic ideals, but religious ones as well?

From out of such a militant Christian body as a *Church Legion,* so to speak, might not the common and indeed personal experiences of many hundreds of thousands of Christian soldiers be translated into a home service of spiritual content and expression? Would such not prove of a value and an inspiration to the church that could not come from any other sources? Strengthened by a fine discipline gained from the conflict itself and adapted to peace-time activities, this relatively young membership of the Christian Church could prove its right to exist through accomplishment of "the good things" within the church itself and the wholesome influence it could spread throughout the civic life of the nation.

Such an organization, if fostered, could function as local units or chapters in the churches and meet regularly to formulate and carry out programs. Eventually it might meet by districts, states, and even in national assembly.

May I refer to a recent editorial in the *Christian Century* entitled, "Chaplains may give a new lead," which appears to be somewhat related to the subject, though in a restricted field. However, it is an encouraging sign. I quote only the closing query: "May it not also give chaplains in the American forces an idea of the enormously important service they might render American churches after the war?"

This service mentioned refers to a proposed postwar organization among the chaplains of the Royal Air Force. But why confine any constructive service within the realm of the church during the postwar years to any one uniformed group? Why not enlarge the worthy endeavor to include in an organization any and all within the church who have wrought and fought to win the many "good things," not the least of which is the right for all the peoples of the world to worship God according to the dictates of one's conscience?

The Homemaker's Corner

Mrs. Harry A. Burnham

More Books of Other Days

Not long ago I met Archbishop Severius, of the Greek Churches of Antioch, in Syria. We visited all the afternoon on a train from New York to Boston. One of his remarks has remained in my memory; he said, "I have been in the United States for six months, and I have had no conversation. The men talk business, and the women talk bridge."

For a delightful excursion into good conversation in a cultured home, read "Memories of a Hostess," which is taken from the diaries of Mrs. James T. Fields, written when her husband was editor of the *Atlantic Monthly,* and they were entertaining, almost daily, in their home, the thinkers and talkers of that day; Longfellow, Lowell, Holmes, Emerson, Thoreau. Dickens was their houseguest when he visited Boston.

No woman can read this book without resolving to encourage high thinking and good talk in her home.

"All the Days of My Life," by Amelia Barr, is an interesting autobiography of a woman who was born in a Methodist parsonage in Ulverston, Lancashire, England, in 1831.

She writes, "My father found in half a dozen shepherds on the bare fells a congregation and a church he willingly served."

This woman's memories are of the days of Queen Victoria, of ups and downs of her life in England and America.

The story of her experiences is what she calls, "simple intimacies and daily events which are personal and sacred history." It is a charming story.

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Winchester Charged with Racism

(Continued from page 217)

a letter of inquiry received from a minister from Greenfield, Mass., which is more than 20 miles away. The Rev. Mr. Gee has not yet replied to the letter, and is not sure that he will, but if he did, he was tempted to stress the thought that such inquiries could almost be put in the category of those who would exploit, and thus endanger the cause for which they are such zealots.

Other officers of the Associates besides Chairman Walker are William E. Jones, secretary; Charles Kulick, treasurer; E. David Swett, former selectman, and Mrs. Estelle Drugg, all of Winchester, and H. G. Cronk of Longmeadow, Mass., executive committee. These and several others were interviewed.

Up to Mar. 16 the deed had not been passed, according to a Northampton check-up, and Winchester people are somewhat skeptical as to whether the actual transfer will take place. In any event they have made up their minds to let "the old cat die," and give the chance for the Negroes to come and "prove themselves." Underneath it all, Winchester people claim there is much they cannot understand, some make application to the entire deal and accompanying clamor by using the term "It stinks" and "It smells."

While the sale has not yet been consummated, according to Winchester and Northampton parties, the deal was announced in an Associated Press dispatch from New York on Mar. 3, as follows:

The Morningside Community Center, Inc., of New York has purchased Camp Nonotuck in Winchester, N. H., from the Northampton, Mass., Y. M. C. A., the Rev. James H. Robinson, pastor of the Church of the Master and a director of the Center, said today.

The clergyman said the camp, located two miles from a boys' camp previously purchased by the Center, would be operated during the summer for white and Negro girls in "as nearly equal proportions as can be arranged."

The Center's board of directors h taken title to the camp pending a sea deeds, he said, but has made a dow ment and completed other purchase a ments. He said the project would be Camp Forest Lake.

The community center, he said, is o in a predominantly Negro neighborh directors and members of the Church Master, Riverside Church, Barnard and Union Theological seminary.

Purchase price of the Winchester p was not disclosed.

Charles E. Simpson

The Rev. Charles E. Simpson, retire ister of the New England Conf answered "present" when his nam called "up yonder," March 6, 1945. been in poor health for some time, a passing occurred at the home of his da at Braintree, Mass.

Mr. Simpson was born in Sweden 1871, and came to the United State his parents when he was eleven yea He trained for the Christian mini Northwestern Academy and Garrett Institute, Evanston, Ill. Upon his tion, he went to India as a missionar ing for some time as principal of th High School at Moradabad; also as ference Evangelist; and finally as s tendent of the Tirbut District. Retur this country in 1921 he served pasto the Central and Eastern Swedish ences as follows: Emmanuel, Galesbu Immanuel, Brooklyn, N. Y.; Battery Bethel, New York, N. Y.; Epworth,

NEW RENEWAL POLI

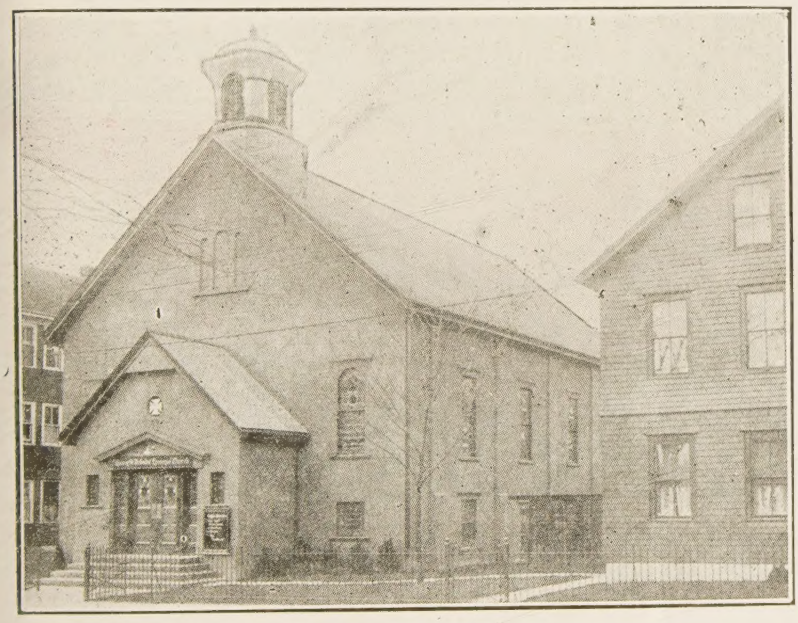
For a number of years ZIONS HE has been quite lenient in its practi continuing subscriptions beyond th newal date. This we have done fo convenience of subscribers who not make prompt payment. Due t paper limitations, we are now forc ask that all subscriptions be paid i vance as is the practice with most zines and newspapers. This will e us to place the growing number o subscribers on our lists promptly will make it possible for us to p an enlarged edition of the HERA frequent intervals.

Mass.; and St. Paul, Quincy, Mass. He served as superintendent of the New nd District, Eastern Swedish Confer- When the Eastern Swedish Confer- was dissolved in 1941 he became a mem- of New England Conference. He was ed the retired relation in 1943.

. Simpson leaves his wife, Mrs. Kirsten k) Simpson; one daughter, Margaret, of Olaf Flinkman, Braintree, Mass.; sons, Carl, Eric, and Paul, the latter are officers in the U. S. Navy Air Corps, U. S. Army Air Corps, respectively; and al grandchildren. The memory service held at St. Paul's Methodist Church, cy, Mass., March 9, 1945, with the Rev. Gunther, superintendent of Boston Dis- in charge. The Rev. Oliver Drake, pas- of St. Paul's Church, the Rev. Edwin Dahl, Quinsigamond Methodist Church, cester, Mass., and the Rev. O. K. Sund- , Swedish Methodist Church, Gardner, ., spoke words of tribute and consola- Burial was in Mt. Wollaston cemetery.

75th Anniversary

he 75th Anniversary of the Quarry Street hodist Church, Fall River, Mass., was memorated in a three day observation, 8th, 10th and 11th. The anniversary rvation began with a banquet on Mar. served by the women of the church. e two hundred people attended. The



Quarry Street Methodist Church, Fall River, Mass.

tmaster for the evening was William t, editor of the Somerset (Mass.) *Spec-* r. Dr. Paul E. Johnson, of Boston Uni- ity School of Theology, spoke on: "China day and Tomorrow." Former ministers, r wives, and widows of former ministers e guests, including: the Rev. Elliot F. dley, the oldest living former pastor, the Rev. and Mrs. Joseph Gates, and Mrs. C. E. Delamater.

A church birthday party was held Saturday night, Mar. 10th. The party opened with community singing led by George Christophers, charge lay leader, accompanied by his son Edward, who played the accordian. A musical dialogue written by Miss Edna Keetley and George Christophers was then enacted. It portrayed the historical development of the church, ending with the sentence: "We are now united in the finest movement of our history, the Crusade for Christ, in which we are forgetting ourselves and thinking of others." Mr. Harvey Ashton, one of the city's businessmen who was reared in the church, then spoke on: "As I Remember Quarry." Following his address, the Rev. Leroy Bauman showed a series of sixty Kodachrome slides which he had taken of the people of Quarry. It was dedicated to the men who serve their country and portrayed the past, present, and potential leaders of the church. A five-tiered birthday cake with 411 candles was then lighted. The candles had been sold for one dollar each and were placed on the cake in honor of the servicemen, in memory of past members, and to the future of the church. Refreshments of cake and ice cream were then served.

Bishop Lewis O. Hartman preached at the Sunday morning service. He used as his topic: "The Church, the Hope of the World." A near capacity audience listened to an excellent sermon. A basket lunch followed the morning service, the bishop sharing in the fellowship.

The church played host to Fall River's United Methodist Lenten services Sunday evening. Three classes were taught at 6:30 p.m., two for youth and one for adults. Dr. Ralph W. Decker of Boston University School of Theology addressed the chapel service, on the subject, "The Totalitarianism of Christianity."

Quarry Street Church was started as a Sunday School mission in 1870, a project of the First and St. Paul's Methodist Churches in the city. It became the first Protestant church in the southeastern section of Fall River. The present minister, the Rev. Leroy E. Bauman, who has served the church for two and a half years, is working on his Ph.D. at Boston University.

Bits of Fun

(From *Christian Observer*)

"Oh, Mr. Policeman—a man has been following me."

"Are you sure he was following you?"

"Yes, I went back two or three times to see if he was coming."

"Are you sure you watered the plants in the living room, Nora?"

"Yes, ma'am. If you listen, you can hear the water dripping on the carpet."

Captain (to newly appointed sergeant): "Look here, there are men coming into camp night after night after 'Lights Out' has been sounded. It's got to stop."

A few days later he asked the sergeant whether things had improved.

Sergeant: "Oh, yes, sir. The last man in blows the bugle now."

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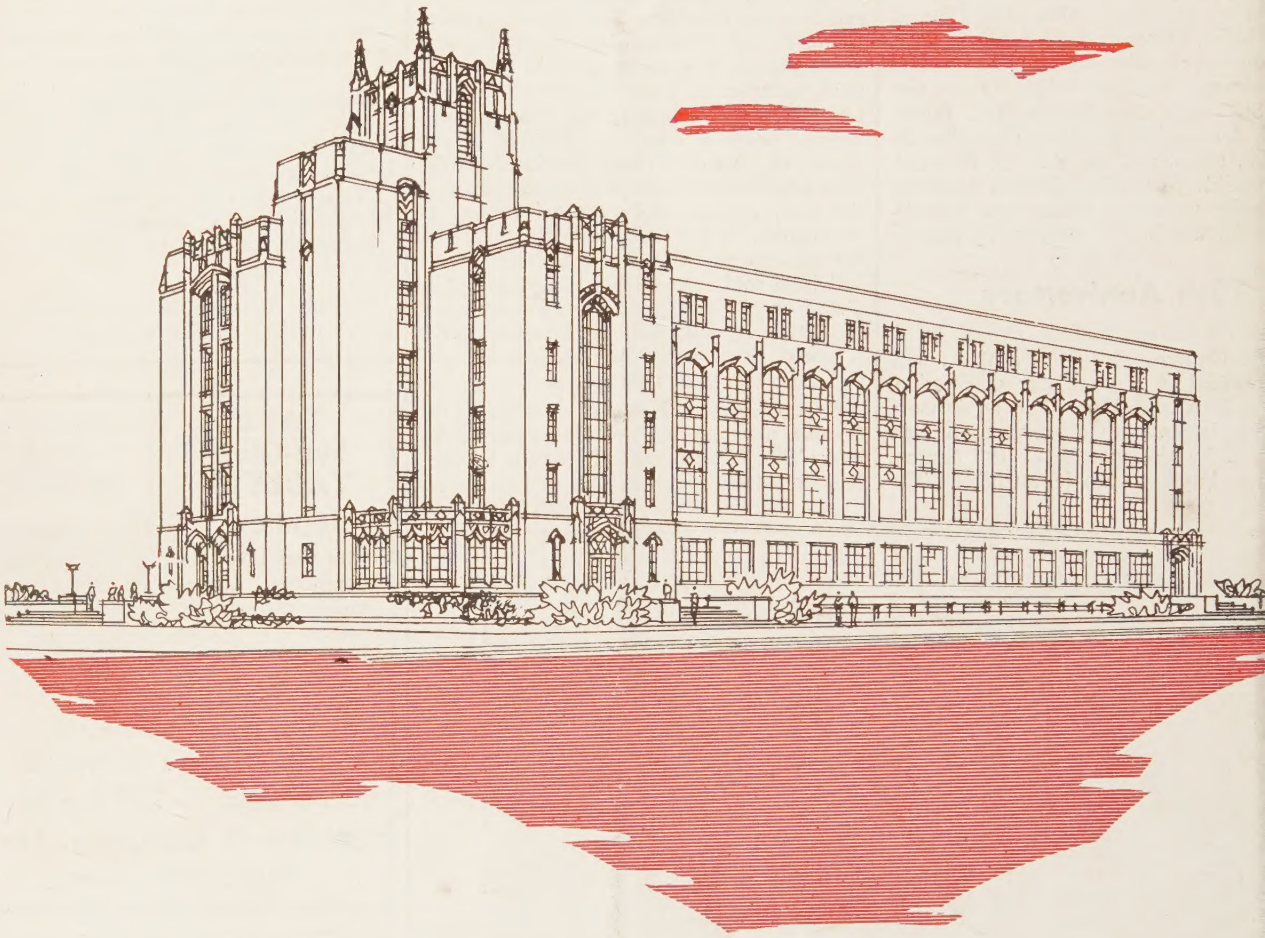

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